

A Very Sad Story.

A man named Dowie in Chicago has power enough, it seems, to do cruel harm in a quiet rural spot in Nova Scotia, says the Presbyterian Witness. We had read of his evil ways in other places, and the skill he has displayed in leading astray the simple and the ignorant by his lying wonders and his plausible fables; but we did not suspect that his victims could be found amongst ourselves. The unexpected often happens. In King's County, N. S., so we learn, a mother was very ill and weak after the birth of her babe. The father would call no doctor to help the poor woman at any stage of her illness, and it is said that the mother herself was of the same mind. They would "trust in God,"—they would have "faith cure." They would have no doctor, no drugs. But they, at least the husband, trusted in Dowie and telegraphed to Chicago for Dowie's prayers. He spent a good deal of money in this telegraphing, and receiving answers directing him to "Thank God for partial victory, give up all medicines, pork and tobacco." This for the benefit of a woman in the most critical stage of serious illness! The woman died and thus gave up "pork and tobacco." No doctor had been called to her assistance; but the aid of a cruel rascal two thousand miles away was solicited by telegraph.

"Trust in God," certainly, and pray to God. It is the old and right advice at all times. Faith in God is the highest reason. But God is reasonable and He expects us and directs us to use all reasonable means for the preservation and restoration of health. Faith is a privilege and a duty; and all our works and our efforts for our temporal and spiritual good should be begun, continued and ended in faith in our gracious Heavenly Father. Why should reasonable men and women put their trust in Alexander Dowie or any other human being, man or woman, whose evident purpose is to deceive and rob and spoil the unsuspecting? Dowie has a large hall in Chicago where he exhibits the crutches and other aids laid aside by the cripples whom he has "cured." This is a contemptible old dodge to which thaumaturgists have resorted to decoy the foolish. It is as worthy of respect as the certificates of "miraculous cures" performed by the thousand—and one patent medicines advertised in pamphlets and papers.—You have as good a right to go to your family doctor for advice and help when you are ill as you have to go to the grocer when the barrel of flour is exhausted or to the tailor when you want a suit of clothing for yourself or your boys. We pray to God for our daily bread; we trust Him for our clothing; we trust Him for our health. We "praise God from whom all blessings flow." Yet we are not such idiots as to cease from proper and reasonable efforts to secure these blessings. The physician and his drugs, the surgeon and his implements and apparatus are just as much needed in their time and place as the farmer with his plow, the merchant with his wares.

It is difficult to write calmly of persons who cruelly risk the lives of men and women and take their money while so doing; and who at the same time claim God's high authority for the course they are pursuing. We should remember that deceivers have abounded in all ages, and that in our enlightened days they are not less numerous, not less cunning, bold and adroit. We should be on our guard against their wiles. School teachers ought to teach the children the lessons of common sense. Ministers of the Gospel may well utter timely warnings,

and help to form a sound public opinion in which the scope for the operations of the swindler—and especially the person who swindles in the name of the Lord—shall not find a congenial atmosphere or a convenient sphere for his operations.

Study the Catechism.

Some have unpleasant memories of their efforts to learn the Shorter Catechism. It was set for them as a task while they were yet young and without anything to relieve the weariness of committing doctrinal statements which they little comprehended. But even with these memories they are now glad to have the old forms of speech stored away in memory's chest. They come up as clear and satisfactory statements of doctrine now understood. Their clearness and force constitute a strong barrier to the encroachments of new and less Scriptural ideas. And very many to whom the Catechism has no task associations, prize it for its simple and plain statement of the whole plan of salvation. One of our acquaintances, who was raised in a church which does not accept the Westminster formulas of truth, one day found a copy of the Confession of Faith on her school desk. After reading a little she became interested, secured a Catechism and committed it to memory, and to the day of her death it was the expression of her faith. Time does not supersede these statements of divine truth. They have been blessed of the Spirit of God.—"United Presbyterian."

The Family Terror.

Mr. T. P. O'Connor, in M.A.P., describes Lord Hugh Cecil as the *enfant terrible* of his party and his family: Tall, thin as a reed, very pallid, very nervous—his long, thin hands shake for half an hour before he rises even to ask a question—he looks more like a pale-faced young curate than the ordinary layman or strenuous politician. He has considerable powers of eloquence; the speech which he delivered in favor of the motion for the imprisonment of recalcitrant members was extremely clever and original, but it had no relevance to his amendment.

One of the stories told with delight about Lord Hugh is that, seated at table with his father and a number of guests just after he had left college, he startled everybody by exclaiming with considerable emphasis: "I don't agree with you at all, father." Lord Salisbury was then Prime Minister and Foreign Secretary, but then Lord Hugh had just become Fellow of Herford and, I believe, President of the Oxford Union too!

"Cloughmacsimon" in the Belfast Witness, says:—Principal Marshall Lang's Baird lectures, which he has been delivering in Glasgow, are of great merit, and in every way most seasonable. In his last on "The Present Day Social Work of the Church" he admitted that there was an atmosphere of unreality about much that bulked largely in the external aspect of the Church. There was frequently a frigid climate in churches which made them unattractive to multitudes. Class-ship and mass-ship should be forgotten in the church. He did not readily admit that the spread of Socialism was the token of the decline of religion. It might be regarded as a sign that the sympathy, the sense of righteousness, the love which ought to make all partakers of a larger good was more active; and if so, that the spirit of God was more widely active. Principal Lang like Ian Maclaren in his Church folk, would give a short shrift to all those who in the

house of God pull in their skirts and say, by their acts, "Don't come near me, I am holier than thou, or richer than thou, or more aristocratic than thou."

Sparks From Other Anvils.

Christian Endeavor World:—If the Mormon evil is not to grow steadily in power, the people must not remain in ignorance of its devices or fancy that is now quelled. Eternal vigilance will still remain the price of safety.

United Presbyterian:—It is a mistake to suppose that by some meritorious service of our own we can render ourselves more acceptable as supplicants to God. It is a mistake to imagine that we are more willing to receive than God is to grant.

Presbyterian Witness:—In a Christian country we need not be very shy of referring to our Lord and Master. In the department of morals He is supreme, and it would not be amiss to acknowledge this as a fact. Every lesson in honesty, veracity, industry, temperance, patriotism, gratitude, duty to inferiors, superiors, or equals, is a contribution to Christian ethics.

Sunday School World:—The Bible is not a thing to be worshipped. A savage might bow down to a telescope, but an astronomer knows better. The way to know it is to use it. It is not to be looked at but to look through. To bind a Bible beautifully, to lift it reverently, to speak of it with admiration, to guard it with all care, is not at all to the point. Look through it. Find God with it.

Religious Intelligencer:—It is pleasant to know that this and that minister has been remembered by his people in a generous donation. A donation is a good thing when it is the sincere expression of the people's love for their minister. Whether the sum donated be large or small, if it is according to the ability of the people, it declares their hearty good-will, and is a blessing, a help to the people as well as to the minister.

Herald and Presbyterian:—The secret of a great life lies in the possession of a great motive. That motive must be outside of one's own self. The selfish man can not be a really great man. He can not do what the world, for any length of time, will call great. He who lives for himself, for his own ease, or pleasure or honor, or success, or emoluments, shuts himself out from the possibility of being enrolled among those who are to be held everlastingly in honored and loving memory.

Presbyterian Banner:—God is working towards a great end, "his good pleasure"; and his good pleasure is not some arbitrary and personal end, but it is the good pleasure of his fatherly nature and loving heart in the welfare of his children. He is building a kingdom of righteousness and peace that shall stand forever; a beautiful home into which all his redeemed children shall at last be gathered. We have the great privilege of co-working with him towards this end, and at last we shall share in its triumph and its joy.

N. Y. Christian Intelligencer:—Preachers may properly use current events to illustrate religious truths and enforce duty. But it is a lowering of their great mission to go to the daily press for their themes, and carry into the pulpit and the Sabbath the subjects and cares which engross attention through the week. The pulpits which keep closest to the gospel message and fix attention on the great issues of life and death, of sin and salvation, are the ones that hold their congregations and accomplish most for Christ and the church.